THE

WEEKLY ENTERTAINER.

For MONDAY, July 22, 1805.

The Epiſtle from the Yearly Meeting, held in London, by Adjournments, from the 22d to the 31ſt of the Fifth Month, 1805, inclusive,

To the QUARTERLY and MONTHLY MEETINGS of FRIENDS, in Great Britain, Ireland, and elſewhere.

Dear Friends,

WE truſt that, through the continued mercy and aſſiſtance of the Head of the Church, we have not met in vain in this our annual aſſembly; becauſe, in contemplating the preſent ſtate of our religious ſociety, we have been enabled to attend to various ſubjects in which its welfare is involved, with calm deliberation, with the warmth of love, and with much harmony of mind. Some of the views which have at this time opened before us, we ſhall briefly attempt to unfold to you; ſaluting you, as we cordially do, in the love of our gracious and holy Redeemer and Preſerver. Friends, on all occaſions, in every ſtrait, in heights and in depths, ſeek to him, retire to him; let the advancement of his cauſe be your primary purſuit; and count it as a privilege ineſtimable, to be numbered among his lowly-minded followers.

We have received epiſtles from all the yearly meetings of our North American brethren; alſo one from Ireland. On the American continent, our friends appear, in their collective capacity, to be ſteadily purſuing the path of apprehended duty, in the cauſe of righteouſneſs; and, amidſt all the diſcouragement which they, as well as we in this land, have met with, from cruel avarice, in pleading the cauſe of the oppreſſed Africans, it ſtill lies near to their hearts, and a firm, forcible, yet cool re-

monſtrance on behalf of that people, has been not long ſince preſented to the general legiſlative body of the American ſtates. The diſmal ſubject of the ſlave-trade, the ſource of accumulating miſery to Africa, of accumulating guilt to Britain, and of continued reproach to the holy religion, which, in common with our countrymen, we profeſs, has alſo claimed our ſympathy in this meeting: and we deſire our friends may be individually prompt to entertain for theſe our fellow-men the ſenſations of pity, which on various occaſions may ariſe. Where, friends, ſhall we find a juſter cauſe of regret, than to ſee a nation profeſſing Chriſtianity, pouring forth from her harbours numerous equipments, not deſigned to improve and exalt, but to degrade, enſlave, and conſign to miſery, thoſe very nations, to which, in recompenſe for ages of injury and inſult, ſhe owes the benefits of brotherly kindneſs, and Chriſtian example?

The uſual accounts which we have received from the ſeveral quarterly meetings in Great Britain, denote that all are not ſteadily concerned to walk as becomes the ſimplicity of our profeſſion. We have been introduced into concern of mind on this account, and have endeavoured to adminiſter ſome remedy for the complaint; but we deſire alſo to acknowledge, that we find room for encouragement in the number of lively and judicious friends ſtill preſerved and qualified for labour, and of others (thanks to the Shepherd and Biſhop of Souls) ſtill ariſing from among our beloved youth. To both theſe we would ſay, hold on your way, and may your hands be ſtrong, as your reward is ſure.

The amount of ſufferings this year in Great Britain and Ireland is ten thouſand eight hundred and eleven pounds. Demands of a military nature have occaſioned about ſixteen hundred pounds of it; and one friend has borne his teſtimony by ſuffering three months impriſonment.

Now, dear friends, hear, we beſeech you, the word of exhortation. What hinders the advancement of our ſociety in its Chriſtian progreſs; ſeeing the holy High Prieſt of our profeſſion is willing to lead us to compleat ſanctification? What, but the carnal mind, operating in various, and in ſpecious forms? We do not tax all who embark in large concerns in trade, with an undue deſire after riches; but we much fear that the effect, which their ſchemes are likely to have upon themſelves and their connections, as affecting their condition both religious and civil, is not duly regarded. The love of money is ſaid in ſcripture to be the root of all evil; and we believe it may be ſhown, that honeſt induſtry and moderation of deſire are roots of incalculable benefit to the humble Chriſtian. We feel for many of our friends in limited circumſtances, in this day of increaſed and poſſibly increaſing expence; but we would caution ſuch, and particularly thoſe who are ſetting out in life, againſt imitating

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the manner of living of thoſe whoſe means are more abundant. We wiſh, friends, to call you, not to penuriouſneſs but to economy; and we particularly deſire that all ſuch as have families of children, even if in more affluent circumſtances, would inure them to early induſtry, and not to habits of depending too much on the ſervices of domeſtics. For this latter, and uſeful claſs, we alſo deſire to plead, and to requeſt thoſe who have the privilege of ability to employ them, to ſympathize with them in their labours, to delight to render them happy, and even to ſeek for that diſpoſition that can lead them along as fellow-travellers in the road to the city of God. Various are the means by which this may be attempted. The principal one certainly is, the keeping of the mind attentive to the diſcoveries of truth; but ſeeing, we doubt not, that a peruſal of the ſcriptures is the frequent employ of many families, we deſire that the ſervants may be made partakers of the benefits reſulting from the practice, and from occaſional opportunities of retirement in ſpirit. Indeed we are afreſh engaged to preſs upon friends a diligent acquaintance with the ſacred records, and a diligent endeavour to ſtore the minds of their tender offspring with the great truths of Chriſtian redemption. In ſo doing, you may implant, in the ſuſceptible and retentive minds of your children, principles of preſervation againſt the temptations of future life; and reſemble thoſe of old time, who, ſmitten with the power and goodneſs of the Lord of Life and Glory, when perſonally on earth, are ſaid to have brought, with divine approbation, little children to Chriſt. Thus imbued with a knowledge of the wonderful effects of heavenly love which the evangeliſts relate, they will be prepared alſo to receive his ſpiritual appearance in their hearts, according to our holy profeſſion; as well as duly to appreciate, and delight in the records of the Chriſtian faith and practice of our pious predeceſſors, With their hiſtory alſo we think it important that our youth ſhould be more acquainted, than we fear many are. It is a hiſtory abounding with examples of what the love of Chriſt is able to effect, in doing, or in ſuffering. It is a practical comment on the words of the great apoſtle: "Who ſhall ſeparate us from the love of Chriſt? Shall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword?" "Nay, in all theſe things we are more than conquerors, through him that loved us. For I am perſuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord."*

On the calamitous ſubject of war, we do not feel much now to ſay. Friends, you are not ignorant of what adorns our profeſ-

* Rom. viii. 35, 37—39.

ſion, with reſpect to this ſubject. Only this would we ſay, make it not a topic of converſation. Guard againſt placing your dependence on fleets and armies; be peaceable yourſelves, in words and actions; and pray to the Father of the Univerſe that he would breathe the ſpirit of reconciliation into the hearts of his erring and contending creatures.

Friends, ſeek peace and purſue it. Ye are called to love. O that the ſmalleſt germ of enmity might be eradicated from our encloſure! And verily there is a ſoil in which it cannot live; but naturally withers and dies. This ſoil is Chriſtian humility; a ſtate highly becoming, and indiſpenſable, for a being who depends continually on the favour of his Lord; a ſtate in which of all others he can moſt acceptably approach his preſence; and a ſtate which naturally conducts frail man to love and compaſſion, for the companions of his frailty and poverty, yet his fellow-partakers of the offered riches of the goſpel.

Dear friends, we believe that the Lord's goodneſs is ſtill towards his people; and that his language to them yet remains to be ſimilar to that, which of old was conveyed by the prophet, "O that there were ſuch a heart in them that they would fear me, and keep all my commandments always; that it might be well with them, and with their children for ever!"*

Signed in and on behalf of the meeting, by
JOSEPH GURNEY,
Clerk to the meeting this year.

* Deut. v. 29.

Anecdote of Ignatius Jurdain, Eſq. the pious Mayor of Exeter, who was born 1561, *and died* 1640.

[From Mr. Woolmer's Account of Exeter, and its Neighbourhood, juſt publiſhed.]

MR. JURDAIN ſent a letter to King James I. expoſtulating with him about his ſetting forth the book of ſports and recreations on the Lord's day, which was incloſed in another to the biſhop of Exeter, to deſire him to convey it: and notice being given to the biſhop that copies of the ſaid letter were divulged (poſſibly by the tranſcriber) he thought he could not conceal it with ſafety, and therefore carried it to the king, who when he had read it, in a great anger ſaid he would hang him; but the biſhop (a pious man) fell upon his knees, and beſought his majeſty's pardon, alledging, that God had not a better ſervant, nor his majeſty a better ſubject in the whole land. When the biſhop returned from his month of attendance, Mr. Jurdain went to viſit him, and after civilities paſt, the biſhop ſaid,

"Ah!

" Ah! Mr. Jurdain, how came you to put me upon ſo hot a ſervice? you know there are many eyes upon me: (meaning the archbiſhop's faction, who ſuſpected him as a favourer of the puritans) " Yea, my lord, replied Mr. Jurdain, " there are eyes upon you, the eyes of God and his holy angels, to ſee how you diſcharge your office and duty as the king's chaplain, and a biſhop of the church." It was his uſual ſaying, that if death were offered on the one hand, and the king's crown on the other, he would take the crown, and throw it in the kennel, and chuſe death far above it: for he knew he ſhould be a gainer by the choice, he ſhould obtain the crown of life and glory: And that he feared not, but rather hoped for death: It appears by this, that when the plague raged in the city, and he being in the higheſt place of authority therein, the poor flocked about his houſe for relief; and though he would not imprudently expoſe himſelf to danger, yet, being in the diſcharge of his duty, he feared not the plague, but he often profeſſed that if the plague ſhould (by God's diſpoſing) ſeize upon him, he would have kiſſed and welcomed it as the meſſenger of death. Nor was the meditation of death in his mind only in times of danger, but at all times, there was not a day when he did not ſpeak of it, and not only when there was occaſion offered of ſuch diſcourſe, but he would take occaſion to ſpeak of it; if he were invited to a feaſt, he would tell the meſſenger that he would come if he did live ſo long: And when he went out of his houſe upon public or private buſineſs, he would as it were take a ſolemn leave of his wife, telling her, that he knew not whether he ſhould return to his houſe again.

Deſcription of the City of Tours, in France.

THE city of Tours, the capital of the *ci-devant* province of Touraine, lies on the ſouth ſide of the river Loire, which is the largeſt river in France, and navigable for ſeveral hundred miles.

There is here a magnificent ſtone-bridge over the Loire, of which one of the arches was purpoſely deſtroyed during the Vendee war, to prevent the rebels from croſſing the river, and marching towards Paris. Tours is entirely built of hewn ſtone, and its main ſtreet is one of the fineſt in Europe. It is called, in compliment to the army, Rue de l'Armee d'Italie. In this ſtreet there are but few ſhops; the houſes are moſtly private ones, belonging to the proprietors of eſtates in the neighbouring diſtricts, and to merchants, who trade extenſively between Nantes and the diſtricts of the Upper Loire. At Tours, travellers from the ſouth muſt have their paſſports *viſe*, or examined and counter-ſigned, before they croſs the Loire for Paris. In the neighbourhood

bourhood of this city is a fine palace, that formerly belonged to the archbiſhop of Tours, the gardens of which are made one of the many fine public walks belonging to this town. At the other ſide of the river, cloſe to the bridge, there is a village, at leaſt half a mile in length, conſtructed in the ſame manner as that which is built on the Garonne. At the foot of the hills, on the north-ſide of the Loire, is a regular range of ſoft rock, of about two miles in length.

It is from this quarry above ground, that the city of Tours itſelf is built. In theſe rocks, which they have excavated, the villagers have very comfortable habitations, and a neat town.

The ſhell and roof of theſe houſes, hollowed from the rock, may laſt as long as the world itſelf, and bid defiance to the ſtorms, or the winter's rains. Some of thoſe houſes are ſo covered with vines, that one would not eaſily know what materials they were made of. The country in the neighbourhood of Tours, for riches and beauty, exceeds all power of deſcription. Touraine has been always deemed the garden of France; and it may be called with truth the garden of Europe. Here every varied beauty that cultivation can draw from the richeſt ſoil, and happieſt climate, is to be found in the utmoſt luxuriance, while an immenſe population animates the ſcene, and give it an intereſt, which a mere landſcape cannot convey; neither can one or two great demeſnes, however dreſſed in ſolitary grandeur. The verdure of the Engliſh paſtures, nor the cattle and the flocks that are to be ſeen feeding upon them, by no means preſent a ſcene ſo intereſting to the heart as theſe delightful valleys, through which the Loire winds its majeſtic courſe: they are covered with the richeſt productions of nature in European climates; the air breathes fragrance, the climate and the rural beauties of the proſpect diſpoſe the mind to tranquillity and harmony, while the never-ceaſing ſounds of mirth and gaiety proclaim the happineſs of their numerous inhabitants.

The high road from Tours to Blois keeps cloſe to the river-ſide the whole of the way, and cannot be ſurpaſſed, or I believe equalled, in Europe, for richneſs of proſpect and ſcenery. I think that every traveller, who wiſhes to have a complete idea of France, and happens to be in Paris in the ſummer ſeaſon, ſhould viſit this country, which has been long called the garden of France.

The HISTORY *of* COACHES *in* MODERN EUROPE.

BECKMANN, in the Hiſtory of Inventions, has taken conſiderable pains to prove the uſe of coaches among the great nations of antiquity: but the ſubject in our own country has

been neglected, or is only to be gathered from a variety of writers whose accounts cannot eaſily be reconciled together.

Coaches, not however ſuch as we now abound in, are mentioned as exiſting in very early periods in all the moſt cultivated of the European ſtates, particularly England, France, Italy, and Spain.

In the long account of Don Ambroſe Travaſari's embaſſy, in 1433, we have this remarkable paſſage relating to his reception at Mantua:—" Paſſo poi a Mantova, ed eſſendo vicino alla citta, ſe li fece incóntro, con nobiliſſimo corteggio, Vittorino Feltrenſe, cavaliere nobiliſſimo, e verſatiſſimo in ogni ſorta di lettere, e ſuo amiciſſimo, inſieme, con i figli del principe: da i quali, in nobil cocchio tirato da ſpiritoſi deſtrieri, fu condotto nella citta, e in corte ricevé il ſuo allogiamento, dove con ogni magnificenza fu trattato."

The different paſſages, however, of his works, in which Voltaire mentions their introduction into France, are contradictory. In one, writing on the manners and cuſtoms of the thirteenth and fourteenth centuries (Hiſtoire Générale, vol. ii. p. 169), he ſays: " Se faire trainer en charette dans les rues de Paris, à peine pavées, et couvertes de fange, etoit une luxe: et ce luxe fut defendu par Philippe le Bel aux bourgeoiſes."—But in another (vol. iii. p. 54) he tells us:—" Il n'y avoit ſous Francois I. que deux coches dans Paris, l'un pour la reine, l'autre pour Diane de Poiters.—Hommes et femmes alloient à chevall." And in a third place, ſpeaking of our Queen Elizabeth in 1559, he expreſſes himſelf thus:—" Je remarquerai qu'elle alla de Weſtminſter á la tour de Londres dans un char, ſuivi de cent autres. Ce ne'eſt pas que les caroſſes fuſſent alors en uſage, ce n'étoit qu'un apareil paſſager.

Saint Foix, in his Hiſtorical Eſſays upon Paris, gives a different account. He ſays, " Our queens uſed always to go abroad in an open chair or on horſeback, 'till Catharine of Medicis thought proper to take the air in a coach. The firſt preſident cauſed one to be made for him, becauſe he was troubled with the gout; but his wife came to Paris on horſeback, ſitting behind one of the footmen.

" Theſe coaches reſembled poſt-chaiſes, with large hangings of leather, which were taken down that the people might get in, and then the curtain was put up again. If there had been glaſſes in Henry IV's coach, perhaps he had never been murdered. Baſſompiere, in the reign of Lewis XIII. was the firſt that projected a ſmall coach with glaſſes. During the minority of Lewis XIV. almoſt all the people of faſhion viſited on horſeback, if they were in health: they appeared in the apartments of the ladies, in aſſemblies, and ſat at table, in their boots, without even taking off their ſpurs. There were only 310, or, at moſt, 320

coaches

coaches in Paris in the year 1658: and now (1766) their number exceeds 14,000."

Mr. Wraxall (Hiſtory of France, vol. iii. p. 401) adds the following particulars of equal intereſt. "The art of ſuſpending coaches in ſuch a manner as to render their motion eaſy, was unknown. In the relation left us by the abbé de Pont Levoy, of his father, the Chancellor Chiverney's death, which was produced by a rupture, he expreſsly attributes it to the violent jolts of the coach. "Inſtead (ſays he) of ſparing his old age by a good litter, as every one adviſed him, he had ſome time before cauſed to be made a large handſome coach, after the mode of the time, lined with crimſon velvet, magnificently gilt'—(Mémoires de Chiverney, vol. ii. p. 104, 105.) If we wiſh to form an accurate idea of the decorations of carriages in that age, we may do it by peruſing the account which Cayet gives of the coach preſented by the king to Mary of Medicis, on her firſt arrival in 1600. 'It was covered with brown velvet and ſilver tinſel on the outſide; within it was lined with a carnation velvet, embroidered with gold and ſilver. The curtains were of carnation damaſk; and it was drawn by four grey horſes.' Notwithſtanding the external ſplendour of their appearance, they wanted every eſſential convenience. Glaſſes were not in uſe before the ſucceeding reign. In 1594, when Catherine, princeſs of Navarre, made her firſt entry into Paris, ſhe had eight carriages in her train."

In another work, printed with M. de St. Playe's Mémoires ſur l'Ancienne Chevalerie, we find coaches or chariots repreſented as in uſe at the duke of Burgundy's court ſo early as 1445. In the chapter which is ſtyled "L'Honneur que la Royne (Mary d'Anjou) fiſt a Madame la Ducheſſe Iſabelle quand elle fuſt a Châlons on Champagne devers elle," it is ſaid, "Madame la Ducheſſe accompaigné de Monſieur de Bourbon ſon beau nepveu et de pluſiers princes de France vint elle et toute ſa compaignée à Haguenées et en chariots tous dedans la cour de l'hotel ou le roy (Charles VII.) et la royne eſtoient, et la deſcendit Madame la Ducheſſe," &c.

The reader will probably think that by this time enough has been quoted relating to the hiſtory of coaches in France; but there are more writers from whoſe works ſome curious information may be gathered. Mayans and Siſcar, who wrote the life of Cervantes prefixed to Jervis's edition of Don Quixote, in criticiſing the anachroniſms of the author, has made ſome valuable obſervations, and accounted for their introduction both in Spain and France. "How then comes Cervantes (he ſays) to talk of coaches being in uſe in Don Quixote's time, ſince we are told by Gonzalo Fernandes de Oviedo, in the ſecond part of the "Officers of the royal Houſehold," that the Princeſs Margaret, when ſhe came to be eſpouſed to the Prince Don John,

brought in the uſe of chariots or coaches with four wheels; and when ſhe returned again to Flanders a widow, ſuch ſort of carriages ceaſed, and litters came again into play.—And even in France itſelf, from whence we had this faſhion, as almoſt all others, the uſe of coaches is of no ancient date, for John de Laval Bois, dauphin of the houſe of Montmorency, was the firſt perſon, who, towards the cloſe of Francis I.'s reign, made uſe of a coach, becauſe of his corpulency, which was ſo exceſſive he could not ride on horſeback. In the reign of Henry II. there were in the court of France but two coaches in all; one for the queen his conſort, and another for his natural daughter, Lady Diana. In the city of Paris, Chriſtopher de Thou, being nominated firſt preſident, was the firſt that had a coach, but he never went in it to the royal palace. Theſe examples, which either grandeur or neceſſity firſt introduced, were ſoon ſo perniciouſly prevalent, that nothing could come up to the vanity of them. As for Spain, Don Lorenzo Vander Hamin and Leon, writing upon this ſubject in the firſt book of Don John of Auſtria's Life, has the following warm expreſſions:— 'There came Charles Pubeſt, a ſervant of Charles V. king and emperor, in a coach or chariot, ſuch as are uſed in thoſe provinces, a thing very rarely ſeen in theſe kingdoms. Whole cities ran out to ſtare at it, ſo little known was this ſort of pleaſure at that time; for then they only made uſe of carts drawn by oxen, and in them were often ſeen riding the moſt conſiderable perſons even of the court. Don John went ſeveral times to viſit the church of our Lady de Regla in one of theſe wains or carts, in company with the ducheſs of Medina. This was the practice of that time; but within a few years (three ſcore and ten, or thereabouts) it was found neceſſary to prohibit coaches by a royal proclamation: to ſuch a height was this infernal vice got, which has done ſo much injury to Caſtile.' In order to paint forth this abuſe, Cervantes brings in Tereſa Panza, wife to a poor labouring man, expreſſing mighty hopes of riding in a coach, purely upon the conceit of her huſband's being governor of the iſland of Barataria."

England, it ſeems, is not behind her neighbours in laying claim to a very early uſe of coaches; but all that can be diſcovered from the compariſon of writers, is, that cars, or a better ſort of waggons, were the vehicles intended. From the life of St. Erkenwald, in Sir William Dugdale's Hiſtory of St. Paul, he appears to have uſed ſomething which approached to their conſtruction, a ſort of chaiſe with wheels, to preach in, at the time he was infirm and old. This muſt have been at leaſt as early as 675. Brooke, in his Catalogue and Succeſſion of Dukes, Earls, &c. ſays, that William de Ferrars, earl of Derby, died of a bruiſe taken by a fall from his coach in 1253.

Mr. Dallaway, in his inquiry into the origin of heraldry, affords an inſtance ſtill more curious.

In a manuſcript regiſter of the abbey of Glouceſter, now preſerved in the archives of Queen's College, Oxford, the manner of conducting the body of Edward II. from Berkely Caſtle is thus deſcribed:—"Iſte tum abbas ſuo curru, honorifice ornato cum armis ejuſdem eccleſiæ depictis, cum a caſtello de Berkeley adduxit et ad monaſterium Glouc. eſt delatus;" which Mr. Dallaway quotes as a very early proof that arms were painted on carriages and domeſtic furniture.

Strype, the indefatigable editor of Stowe (vol. i. p. 343), however comes much nearer to their real origin. His words are theſe:—"Of old time, coaches were not known in this iſland, but chariots or whirlicotes, then ſo called; and they were only uſed of princes, or men of great eſtates, ſuch as had their footmen about them. And for example to note, I read, that Richard II. being threatened by the rebels of Kent, rode from the Tower of London to the Mile's End, and with him his mother, becauſe ſhe was ſick and weak, in a whirlicote, the earls of Buckingham, Kent, Warwick, and Oxford, Sir Thomas Percie, Sir Robert Knowles, the mayor of London, Sir Aubrey de Vere, that bare the king's ſword, with other knights and eſquires, attending on horſeback. But in the year next following, the ſaid Richard, took to wife Anne, daughter to the king of Bohemia, that firſt brought hither the riding upon ſide-ſaddles; and ſo was the riding in thoſe whirlicotes and chariots forſaken, except at coronations and ſuch like ſpectacles."

In 1471, after the famous battle of Tewkſbury, which was deciſive not only of the fate of poor King Henry VI. but of the houſe of Lancaſter, we are told by Hall (Chronicle, p. ccxxi.), "ſome fledd for ſuccor in the thycke of the parke, ſome into the monaſteries, ſome into other places. The quene was found in her chariot, almoſt dead for ſorrow. The prynce was apprehended, and kept cloſe by Sir Richard Croftes."

In 1487, in a grand celebration of the feaſt of St. George at Windſor, in the third year of King Henry VII. the queen and the king's mother rode in a chair, covered with a rich cloth of gold, drawn by ſix courſers, harneſſed with the ſame cloth of gold; and twenty one ladies, habited in crimſon velvet, rode on white palfries. See Aſhmole's Order of the Garter, p. 519.

In the Northumberland Houſehold-Book, p. 387, the duke's "chapell ſtuff" is ordered "to be ſent afore by my lord's chariot before his lordſhip remove."—This application of it, about 1512, for the conveyance of the more heavy part of the chapel furniture, ſeems to indicate that my lord's chariot bore very little reſemblance to the modern carriage of that name. What, in the

old tranſlations of the Bible, were called covered charettes, in the verſion uſed at preſent are called waggons.

In the proceſſion at the funeral of Thomas Howard, duke of Norfolk, 1524, " the body was laid in a chariot at Framlingham Caſtle, where he died, and the horſes that drew it were handſomely capariſoned. The order and proceſſion to the town of Diſs, in the way to Thetford, where he was buried, was magnificent. Firſt went three coaches of friers."—Martin's Thetford, App. p. 38.

The chariot, too, according to Holinſhed, was uſed by Queen Elizabeth at a very early period of her reign. " On Monday the eyghte and twentieth of Nouember, about two of the clocke in the ter noone (1558), hir grace remoueth agayne, and takyng hir charet, rode from my Lord North's houſe alongſt the Barbican"—in her way to the Tower.

From all theſe, and an hundred other inſtances that might be quoted, the nature of the ancient coach may be eaſily conjectured. Chairs, and horſe-litters or hanging-waggons, may be met with in every period of Engliſh hiſtory, and appear to have been the moſt common, as well as the moſt eaſy, conveyances our forefathers were acquainted with.

Stowe's " Summarie of the Engliſh Chronicles" ſtates, that in 1555, " Walter Ripon made a coach for the earl of Rutland, which was the firſt that ever was uſed in England; and in the year 1564, the ſame Walter made the firſt hollow turning-coach, with pillars and arches, for her majeſtie, being then her ſervant; and in the year 1584, he made a chariot throane, with foure pillars behind, to beare a canopie with a crowne imperiall on the toppe, and before, two lower pillars, whereon ſtood a lion and a dragon, the ſupporters of the arms of England."—Strutt's Manners and Cuſtoms of the Engliſh, vol. ii. p. 90.

But the moſt accurate account ſeems to be that given in Stowe's larger chronicle (edit. fol. 1613, p. 867, col. 2). He ſays, that, " in the year 1564, Guylliam Boonen, a Dutchman, became the queene's coachmanne, and was the firſt that brought the uſe of coaches into England. And after a while, divers great ladies, with as great jealouſie of the queen's diſpleaſure, made them coaches, and rid in them up and down the countries, to the great admiration of all the behoulders, but then by little and little they grew uſuall among the nobilitie, and others of ſort, and within twenty years became a great trade of coach-making. And about that time began long waggons to come in uſe, ſuch as now come to London, from Canterbury, Norwich, Ipſwich, Glouceſter, &c. with paſſengers and commodities. Laſtly, even at this time, 1605, began the ordinary uſe of caroaches."

Laſtly, Mr. Strutt gathered another particular from the little work already quoted, that it was a long time after the firſt inven-

tion of coaches before a coach-box was added to the body: "for the coachman joineth a horſe fixt to match a ſaddle-horſe to the coach tree, then he ſitteth upon the ſaddle, and when there was four horſes he drove thoſe which went before him, guiding them with a rein."

INTERESTING TRIALS.

COURT of KING's BENCH, Weſtminſter, June 5.

Sittings at Niſi Prius, before Lord-Ellenborough.

THE KING *v.* HAYLETT.

THIS was an indictment for an aſſault. The defendant was a barber, reſiding at Putney, and the proſecutor was a boy living in the ſame village.

It appeared that the proſecutor uſed to ſtand oppoſite to the defendant's ſhop, making wry faces at him, calling him names, and turning him into ridicule; which, at laſt, exaſperated the barber to ſuch a degree, that he ſeized him by the ſhoulder, and drove him away from the place.

Lord Ellenborough thought, that if the defendant had merely taken the proſecutor by the ſhoulder, and turned him away from his ſhop, without uſing any other violence, he was juſtifiable in doing ſo, as no man ought to be annoyed in ſuch a way. His lordſhip, therefore, directed the jury to acquit the defendant, which they did accordingly.

THURSDAY, July 11.

TROY *v.* SIMMONDS.

Before Lord Ellenborough and a Special Jury.

THIS was an action to recover a compenſation in damages from the defendant, for printing and publiſhing a libel, imputing to the plaintiff, who is titular archbiſhop of Dublin, that he, Dr. Troy, muſt have known of the proceedings of the rebels in Ireland, previous to the rebellion, which broke out on the 23d of July, 1798; and yet he did not put government upon its guard; and further, "that the exhortation he publiſhed to the Roman Catholics the day after the murder of Lord Kilwarden, was a groſs mockery upon the ſtate, and an inſult to his deluded flock." The libel was ſtated to have been publiſhed in a periodical paper, called "The Anti Jacobin," profeſſing to be the

the author's opinions and illuſtrations of a certain correſpondence between Lord Fingal and Lord Redeſdale.

Mr. Erſkine made a moſt eloquent addreſs to the jury upon the nature of the libel, which he deſignated as a malignant and cold-blooded attempt to vilify and deſtroy the reputation of a reverend divine, who, he ſaid, had exerted his miniſtry in calling upon his flock, in the name of their God, and of their injured country, not to mix in ſedition and treaſon, but to rally round their ſovereign, and to ſupport an adminiſtration (Lord Hardwicke's) which he told them they were bound to love and venerate, rather than to ſhew their contempt of by outrages committed againſt its high authority. The learned counſel concluded a ſpeech of great brilliancy, feeling, and moderation, as applied to Roman Catholics, by impreſſing upon the jury, that it was the firſt action an Iriſh-born ſubject, reſident in Ireland, had brought into a Britiſh court of juſtice ſince the union, and that he truſted the plaintiff would be ſubjected to no prejudice becauſe he was a Roman Catholic, but on the contrary, that he would receive at their hands the full benefit of Britiſh juſtice, in common with every other ſubject of the realm.

After proving the publication of the libel in the ſhop of Mr. Simmonds, of Paternoſter-row, it was read by Mr. Lowten, together with the plaintiff's exhortation alluded to in the publication. The latter was conſpicuous for its humane precepts, and for an earneſt deſire to promote loyalty, peace, and good order.

Mr. Garrow, for the defendant, addreſſed the jury in a ſtyle of equal force and animation. He lamented the ſituation in which he was placed, which compelled him to make animadverſions on the popiſh religion, which, in the preſent ſituation of the country it was deſirable ſhould not be made, but which the intereſt of his client would not ſuffer him to abandon. He inſiſted that this action was not brought for the purpoſe of vindicating the character of Dr. Troy, but that it was intended as a means to feel the pulſe of the people upon another great queſtion, namely, that of catholic emancipation. The learned counſel then went into a very elaborate detail of the doctrines of the catholic religion, eſpecially as connected with auricular confeſſion. He read a part of their catechiſm, to prove that they believed they were bound to confeſs all their actions and intentions to their confeſſors under pain of eternal damnation. He inſiſted that the defendant had argued fair from theſe premiſes, that the rebellion muſt neceſſarily be known to the prieſts before it broke out, and they would have done better in informing government, than in exhortations to ſubmiſſion after they had committed exceſſes. He alluded to the Hiſtory of Ireland, by a catholic writer (Mr. Plowden), who had written one chapter to ſhew why of neceſſity prieſts muſt be engaged in rebellion, who had

had ſaid, that unleſs they rolled with the wave they were left on the beach. The learned counſél went at great length into this argument; and contended that his client had not written with a libellous intention, but in the ſpirit of fair political diſcuſſion.

Lord Ellenborough ſummed up with great impartiality and moderation, and left it to the jury to determine whether this was not imputing a crime to the plaintiff of a moſt ſerious nature, and, if it was, what damages in their temperate opinion he ought to receive.

The jury found a verdict for the plaintiff—Damages 50l.

During the trial, Lords Sidmouth, Weſtmoreland, and Fingal, Meſſrs. Wickham, &c. were on the bench, but only Lord Fingal was called, and his evidence went only to ſubſtantiate the allegations in the indictment, that Dr. Troy was the titular archbiſhop of Dublin.

The doctor got one ſhilling damages againſt another publiſher, of the name of Hales; after which the court broke up.

PARTICULARS *of the* BATTLE *of* SEMPACH.

LEOPOLD third duke of Auſtria, having invaded Switzerland in 1386, determined to put every thing to the iſſue of one engagement. Having pitched upon a narrow and rugged plain where cavalry could have been of little ſervice, he obliged all the nobility and men at arms who ſurrounded him to diſmount. Theſe choſen troops placed themſelves in the firſt rank, determined to bear the honour of the day. Several of his friends wiſhed to perſuade the duke to remain on horſeback a ſpectator of the battle; but the gallant chief refuſed; "I fight;" ſaid he, "for my friends and my inheritance—God forbid that you ſhould die and I live in proſperity: I will divide with you the good and the bad—to-day I will either die with my knights and my ſubjects, or enjoy the victory with them."

The two bands advanced—the Auſtrian conſiſted of 4000 men, the flower of Germany; their cuiraſſes were proof, and their long lances kept the enemy at a diſtance: forming an oblong battalion, they advanced ſlowly, in cloſe array, like a moving citadel of ſteel. The Swiſs were about 1300 men, ill armed, without cuiraſſes, having only a ſhort halbert and ſword, and a little target on their arms to parry the firſt blows. They drew up in a triangular figure; and, preſenting one angle, they began the attack. But all their attempts were vain to penetrate the hoſtile battalion; they were tranſfixed by the long lances of the Auſtrians before their ſhort halberts could reach them. They had already made ſeveral unſucceſsful attack, 60 of them had fallen, and not one of the enemy had periſhed: Helvetic liberty

had perhaps been at an end, but Arnold Winchelreid turned towards his countrymen. "I will die," ſaid he, "for you and for our country—take care of my wife and children, remember me—and follow!" At theſe words he put himſelf at the head of the triangle—threw down his arms—caught hold of as many lances as he could graſp, and ſuffered himſelf to be nailed down to the ſpot where he fell, to open the path of victory to his countrymen.

The Swiſs then pierced the Auſtrian battalion—wielded their halberts on all ſides, and ſoon put the foe to rout. The Auſtrians, heavily armed, overcome with laſſitude and heat, and encumbered with their long lances, had in their turn the diſadvantage: the nobles regretted their horſes when it was too late—they were now abandoned to the mercy of the enemy: they conjured the duke at leaſt to retire; but the magnanimous prince replied, "God forbid that I ſhould fly—have ſo many brave men, counts, lords, knights, and infantry, expoſed their lives for me, and ſhall I abandon them?—No, I had rather die with honour than live without it." Then ſeeing the Auſtrian banner in danger of being taken, and hearing the ſtandard-bearer call for aſſiſtance, he threw himſelf into the thickeſt of the fight, ran to his banner, and periſhed in its defence.

Such was the glorious end of this prince, in the 30th year of his age. Near 700 gentlemen remained ſtretched around him on the field of battle. Many great houſes were annihilated, and there was ſcarce a family in Upper Germany, Alſace, and Swabia, which was not plunged in mourning. The ſtandard-bearer was found dead, with part of the flag ſtill in his mouth; he had ſwallowed the reſt to prevent it from falling into the hands of the enemy. The duke's body was carried away in a cheſt that had been filled with ropes, deſtined to hang the inhabitants of Sempach.

Amiable Feature in the Character of the late M. Florian, an ingenious French Writer.

IN his earlieſt days young Florian diſplayed that love of his fellow-creatures which ever after ſo ſtrongly marked his character; and he evinced even in infancy that ſuavity of manners, and benevolence of diſpoſition, which have ſince rendered him ſo univerſally eſteemed. He would joyfully beſtow upon an unfortunate object of charity, the little funds allowed him for his pleaſures. Indifferent to the paſtimes of children of his own age, he conſtantly ſought opportunities of being alone, and always preferred the moſt gloomy and ſolitary places of retirement. When he once was aſked the reaſon of ſo extraordinary

a propenſity, he anſwered " I love to reflect, and to contemplate the beauties of nature."

It is well known that every day of his life was marked by acts of benevolence. His noble generoſity began to manifeſt itſelf at a very early period. At a ſhort diſtance from the chateau de Florian there was a cottage inhabited by an unfortunate old labourer, whoſe age and infirmities had incapacitated him from working; and had reduced him to a miſerable dependence on the precarious ſupplies of charity. In one of his rural rambles young Florian happened to meet this unfortunate old cottager. His young heart beat violently at the ſight of ſo much miſery; he followed the old man home; and then for the firſt time experienced the want of wealth. He however drew out his purſe, and, preſenting it to the old man with an ingenuous apology for the ſmall value of its contents, promiſed to make amends for it by frequently viſiting this abode of poverty. He kept his word, and regularly carried thither all the little preſents which were given him under the denomination of pocket-money.

Theſe frequent walks, as well as the quick diſappearance of his money, were at length obſerved by his father. He wiſhed to aſcertain how his ſon employed his time and his money, and determined to watch him. Florian quitted the caſtle one day to take his uſual walk; his father followed him to the cottage; and ſaw him depoſit in the hands of the poor cottager the pecuniary allowance of a whole week. Charles Claris, unable to conceal his emotion at ſuch a trait of benevolence, diſcovered himſelf, claſped his noble ſon to his breaſt, and bathed his cheeks with tears of moſt tender delight. Many ſimilar traits of his ſenſibility and benevolence might be mentioned.

Method of deſtroying Inſects by the Uſe of Lime.

A Gentleman in Dorſetſhire, having imagined that lime, from its cauſticity, would be deleterious to inſects, and that the crevices in walls afforded a nidus for the eggs of that wonderful ſpecies of them which ſo much injure our fruit-trees, determined on making an experiment on a peach-tree, which was nearly deſtroyed by them, having had its young ſhoots, for ſeveral years, regularly curled by the aphis in the month of May; he therefore began by unnailing, and matting the tree, and then had the wall white waſhed with a very thick ſolution of lime, and after it was quite dry the tree was again nailed: the reſult was, that this year every tree in the garden, except the one on the white-waſhed wall, was covered with the aphides, that not having any ſphis (or blight) of any kind on it, except on the extremity of a branch that extended beyond the white-waſhed

wall, and the tree is in a moſt vigorous and healthy ſtate. If a darker colour is preferred, on account of its greater abſorption of heat, ſoot may be added to the lime, and perhaps may contribute to the deſtruction of the inſects. Care muſt be taken to fill up all crevices in the wall, and not to let the tree be touched with the white-waſh.

Whether the lime deſtroys the eggs of the aphis, or is ſo deſtructive or diſagreeable to the inſect itſelf, as to cauſe it to avoid the white-waſhed wall, is a queſtion to be reſolved by naturaliſts.

SWISS HEROISM.

IN 1499, during the wars of Swabia, an heroic act was performed in a ſkirmiſh near Werdenberg, by a Swiſs named Jehan Vonvals. This gallant ſoldier made head alone, and defended a paſs againſt 20 men at arms. He had already overthrown three of them with his pike, when the others, aſtoniſhed at his valour, promiſed him good quarter, took him back with them into their camp, and returned him without doing him the leaſt harm.

He had more generous foes to deal with than Ulric Rothac of Appenzal. In the wars of his country againſt the houſe of Auſtria, this brave man, being ſurprized by twelve Auſtrians, fought alone againſt them, and killed five; the ſeven, deſpairing of victory, ſet fire to the cabin on the top of which he had poſted himſelf, and baſely deſtroyed him in the flames. A church has ſince been built on the ſpot.

EXPRESSIVE REPLY.

A Lady of eaſy virtue declared, before ſome friends, that ſhe continued her profeſſion in order to amaſs money ſufficient to enable her to enter ſome religious houſe. "Madam," replied a man of wit, "your conduct reminds me of the practice of watermen, who purſue their way to the place of their deſtination with their backs turned towards it."

A QUESTION, *by W. Wood, of Dunſter.*

A Friend of mine, now reſiding in a town of ſome note in Scotland, informs me, that the ſun riſes at 8 minutes paſt 3, on the longeſt day, and that the longitude thereof is 1° 34′ weſt from London. Required the name of the town, and its diſtance from Dunſter, in latitude, 51° 10′, longitude, 4° 20′ weſt, and how high I muſt be elevated ſo as to ſee the ſame?

Anſwer, by Adrianus, to J. Callaway's Charade, inſerted May 6.

YOUR hints conſider'd 'twill be ſeen,
'Tis LACEDÆMON that you mean.

☞ We have received the like anſwer from P. Gove, of Exeter; and T. Adey, of Poole.

Anſwer, by G. Hann, Jun. of Stoke Abbot, to J. Ninnis's Rebus, inſerted May 6.

AS ſoon as I your rebus read,
Your brother PAUL came in my head.

*** We have received the like anſwer from H. Pratt, of Luppit; William Gard, of Gittiſham; and T. Adey, of Poole.

Anſwer, by Briſtolienſis, to Cornubia's Charade, inſerted May 13.

ALTHO' I'm not a carpenter,
A *Chiſſel* I can uſe;
I ſometimes plane a little,
And often drive ſome ſcrews:
A *Borough* repreſented is,
If rotten or if ſound:
Thus CHISSELBOROUGH I declare
Moſt eaſily is found.

‡‡‡ Similar anſwers have been received from T. Pearſe, junior, of Camelford; G. Hann, junior, of Stoke Abbot; S. Moore, of Horſwell Houſe; and Thomas Adey, of Poole.

A REBUS, *by S. Streatham, of Heytesbury, Wilts.*

FIVE letters, dear gents. will bring to your view,
A word that is us'd as denoting of two:
Then take off its head, and the reſt will unfold,
What you at Newmarket may often behold;
Behead it again, and what then will remain,
Is well known to each gameſter—this rebus explain.

An ENIGMA, *by Primroſe, of Taunton.*

WIDE o'er the ample range of earth's domain
Diſcord and miſ'ry, dread uſurpers! reign;
While ſtern oppreſſion ſways with iron hand,
Dire, uncontroul'd, o'er many a hapleſs land;
Hear from ſam'd India's clime the mournful ſigh,
Where ſlaves, beneath their bondage, groan and die;
And ſay, ye noble minds, could theſe ſuſtain,
The cumbrous ſhackles, and the galling chain,
Life's bitter ills—did I not eaſe their grief,
Aſſuage their pain, and lend a kind relief?
I can to thoſe with ſorrows ſore oppreſs'd,
Afford a ſolace to the troubled breaſt;
Tho' furious toſs'd on life's tempeſtuous ſea,
Tho' waves and ſtorms a threat'ning ſcene diſplay;
Dauntleſs can myriads ſuch rude dangers brave,
And own my buoyant pow'r above the ſwelling waves.

POETRY.

The MAGDALENS: *An* ELEGY.

LO! kneeling at yon rail, with penſive air,
A numerous train of ſuppliant nymphs I ſpy,
Their youthful cheek is pal'd with early care,
And ſorrow dwells in their dejected eye.

Hark! they attune a ſolemn mournful lay,
Where grief with harmony delights to meet;
Not Philomela from her lonely ſpray
Thrills her clear note more magically ſweet.

The ſmiling ſcenes of pleaſure they forſake,
Obey no more amuſement's idle call;
Nor mingling with the ſlaves of mirth partake
The treat voluptuous, or the enliv'ning ball.

For ſober weeds they change their bright attire,
Of the pearl's bracelet ſtrip the graceful arm,
Veil the white breaſt, that lately heav'd deſire,
And throbb'd with tender, exquiſite alarm;

Unbrace the magic treſſes of the hair,
And each well-fancied ornament remove,
The glowing gem, the glittering ſolitaire,
The coſtly ſpoils of proſtituted love.

Yet now e'en beauty on their mournful brow
Unwillingly forſakes the tear-dew'd cheek,
While ſcarcely bluſhing with a languid glow,
Partakes a ſoftneſs delicately meek.

No more compare them to the ſtately flower
Whoſe painted foliage wantons in the gale;
They look the lily drooping from a ſhower,
Or paleſt vi'let ſick'ning in the vale.

Why ſhould the prude, with acrimonious taunt,
Upbraid the humble tenants of this dome,
Tho' pleaſure's roſy bower they us'd to haunt,
And in the walks of looſe rob'd dalliance roam?

If fond of empire, and of conqueſt vain,
They frequent vot'ries to their altars drew,
Yet blaz'd thoſe altars to the fair one's bane,
At once the idol they, and victim too.

Some in this ſacred manſion may reſide,
Who loſt their parents in their infant years,
And hapleſs orphans, trod without a guide,
The maze of life, perplex'd with guileful ſnares.

Some that, encircled by the great and rich,
Were won by wiles, and deep, deſigning art,
By ſplendid bribes, and ſoft perſuaſive ſpeech,
Of power to cheat the young unguarded heart.

Some on whom beauty breath'd her choiceſt bloom,
Whilſt adverſe ſtars all other gifts remov'd,

Who

Who fled from misery's cold and wretched gloom,
To scenes their unborn virtue disapprov'd.

What tho' their youth imbib'd an early stain,
Now gilded by the rays of new-born fame,
A second innocence they here obtain,
And nun-clad penance heals their wounded name.

So the young myrtles nipp'd by treach'rous cold,
While still the summer yields his golden store,
In shelt'ring walls their tender leaves unfold,
And breathe a sweeter fragrance than before.

Tho' white-rob'd peace protect this calm abode,
Tho' each tumultuous passion be suppress'd,
Still recollection wears a sting to goad,
Still bitter, keen remorse affects their breast.

The tort'ring hour of memory this may prove,
Who wrapp'd in pensive secrecy forlorn,
Sits musing on the mournful pledge of love,
Expos'd to chilly want and grinning scorn.

Left by a father in the time of need,
Just in th' unfolding infancy of age,
Was this seduc'd—is this the promis'd meed
She cries? then sinks beneath affection's rage.

Another mourns, with grief sincere,
Whom tranquil reason tells she's shunn'd, disdain'd,
Repuls'd as vile by those who held her dear,
Who call'd her once companion, sister, friend.

Imagination pencils to her mind
The father's rage, the mother's softer woe;
Unhappy pair! to that distress consign'd,
A child can give, a parent only know:

The dreadful picture fixes sorrow's dart,
Fond filial passions in her breast revive,
She feels keen anguish preying at her heart,
To nature's pangs too sensibly alive.

If they ere smile, tormenting thought
Clings to their soul when pensively alone;
For youth's offence, for love's alluring fault
Say do not they sufficiently atone?

O mock not then their penitential woes,
Thou who may'st deign to mark this humble theme,
Nor seek with foul derision to expose,
And give to infamy their taunted name.

'Tis virtue's task to soothe affliction's smart,
To join in sadness with the fair distress'd,
Wake to another's pain the tender heart,
And move to sympathy the feeling breast.

For the WEEKLY ENTERTAINER.

EPIGRAM.

THE glow which Chloe's cheeks possess,
Is something more than nature's dress,
Yet such her happy knack,
Altho' she paints, there's none can boast
Of knowing which she uses most,
Carmine or *cogniac*.